

FOR \$15:

The best Plush Sackies ever in the State at the price. Elsewhere garments not so good cost \$20 and \$25.

We talk strongly on this point. This \$15 Sackie and those at \$20, \$25 and \$30 are making "leaders," and if you are aware to your opportunities you will "follow your leader."

We have the largest stock of Cloaks and Wraps in this market.

WOOL AND FUR CAPES.

Wool Astrakhan Capes, \$2.25; worth \$3.

In Fur Goods only the best, and every garment sold by its right name. This is a point for you to remember.

Alaska Goods in the same way.

We claim to surpass all competition in the Cloak and Fur line. Investigate.

L. S. AYRES & CO.

DID YOU SEE IT?

We believe you did—several thousand of you, at any rate. We had a fair of great dimensions this week, at which the Oriental Room proved a pleasurable sight to thousands. We still had room to wait on customers, though it kept us busy, we will admit. So far as we know, nothing was left undone that ought to have been, and with cordial thanks for the rush, we beg our friends and customers to keep it up. We've got the goods and the artists to handle them for you.

EASTMAN, SCHLEICHER & LEE

CARPETS, DRAPERIES, WALL-PAPER.

The Largest House in the State.

NEW BOOKS

BISMARCK IN PRIVATE LIFE. By A. F. W. Hay. Translated by Henry Hay. Ward. Paper. \$1.00.

MY STUDY FIRE. By Hamilton Wright. \$1.25.

CITIZENESS BONAPARTE. By Imbert de Saint-Amand. \$1.25.

FOR SALE BY

THE BOWEN-MERRILL CO.

18 West Maryland Street.

The New York Store

ESTABLISHED 1853.

SILKS—Wonderful Values.

24-inch Black Gros Grain Silk, heavy and fine finish, never been sold less than \$1.25; our price \$1.

24-inch Rhadames, extra quality and finish, \$1.50 per yard.

24-inch heavy and fine quality Surah at 85c.

30 pieces fancy stripes colored Surahs, including eight pieces Black and White Goods, all worth 75c; price now 49c.

COLORED DRESS GOODS.

50 pieces Checks, Stripes and Plaids, double width, great value at 25c.

60 pieces Checks, Stripes and Plaids, double width, extra quality, at 50c.

60 pieces fine quality double-width Flannel Suitings, fine quality, in all the new shades and mixtures, 37½c.

Also, a few Robes left of our recent purchase and sale. Price \$5 each.

GINGHAMS AND PRINTS.

100 pieces Criterion Gingham at 10c; regular price 12½c.

16 pieces Satines, marked to close out at 8c; former price 12½c.

We are opening daily all the new styles in Prints.

Please call and examine the above values.

PETTIS DRY GOODS CO.

DEFAUTER SCHREIBER'S ARREST.

The Story of the Capture by a Detroit Detective of the Young Columbus Thief.

James McDonnell, a noted detective of Detroit, arrived in this city yesterday with young Schreiber, the absconding bank clerk, and J. L. Ong, cashier of the rifled bank in Columbus, Ind. While waiting train connection for Columbus, the prisoner was held in the city jail. McDonnell left the party here, and Ong proceeded on to Columbus with his man, his left wrist shackled to Schreiber's right. Schreiber looked quite dejected, but offered no resistance. McDonnell related the story of his capture, accomplished after nearly two years of effort. It will be remembered that Schreiber, who grew up from a messenger boy to a trusted position in the Columbus bank, disappeared Thanksgiving eve, 1888, with \$300,000 cash and securities belonging to the bank. He fled to Canada, but was induced to deliver over the securities to a representative of the bank and has since lived across the line. The detective learned of an amour he was carrying on with a woman in Detroit, and set out to catch him on one of his visits to her. He watched the house one night last week from 7 p. m. to 2 o'clock in the morning, knowing his man was inside. He then knocked at the door, and a feminine voice from the second story window asked what he wanted. "I have a telegram for you," said the detective. "Well, deliver it in the morning," was the reply. "I don't care to receive telegrams at this time of night." "But I must deliver it now," persisted the detective, "and furthermore, if you don't open the door I will burst it in." This brought the desired admission, and once in, the detective boldly said, "I want to see that man you have here." "He is in there," said the woman, as she pointed to a bedroom. McDonnell entered, lighted the gas and covered Schreiber, who was lying in bed with his revolver, first disarming him of his own weapon. When Schreiber had dressed the detective put the handcuffs on him, and the truth then flashed upon Schreiber that he was under arrest for his theft of the bank's funds. He could do nothing but submit. Nothing was left of his cash stealings, and for some time he had been earning a precarious living by gambling in the poker-rooms of Detroit.

New parlor goods at Wm. L. Elder's.

MR. BALTZLY'S FAREWELL

Ten Years of Successful Service in the Same Pulpit Brought to a Close.

A Review of His Work and the Relations Between Pastor and People—Harvest-Home Festival—Services at Other Churches.

A PASTOR'S LEAVE-TAKING.

Rev. John Baltzly's Farewell Sermon to the First Evangelical Lutheran Congregation.

There was an unusually large audience at the English Lutheran Church yesterday morning, the occasion being that on which the pastor, Rev. John Baltzly, took leave of his congregation. He took no text, but spoke with much feeling of the relations that had so long existed between the members and himself. The services closed with the ordinance of the Lord's supper.

"As I come to say my last words to you," said Mr. Baltzly, "my mind runs back over the years I have spent here, and I feel as I felt it the day I resigned, that 'the way of a man is not in himself.' I came here directly from the seminary and made with you an engagement that was anything but permanent. For a period of more than two years my position was so temporary that at no time in my life was I at all certain that I should be here another three months. And yet here I have remained—three months and nine years! It is a large piece of a man's life, but I do not think of it. I ever shall look upon it as, in a large piece of my life.

"From the first I have been used kindly by you, and by citizens generally. Many of the older members of you have treated me as if I were your son; and it has come about, for some reason, that to the most of you I have stood in the relation of friend rather than pastor. Perhaps I should have served you better had I been more the conventional pastor; had I not permitted you, or had you not permitted me, to get so deeply involved where the head lives, but who can direct or control in such things? As it is, I feel that it is under unusual circumstances that I bid you farewell. I bid myself, of course, but I feel as if I have enough of my ground to say that it is as personal friends, near and dear, that we part; rather than as pastor and flock in the usual acceptance of the term.

"I never have preached to you as from a high pulpit. I never have felt like preaching so. I have talked to you on the level; we have exchanged thoughts, we have communed. You have helped me more than I can tell, and I would like to believe that now and then I have been given me to help you. I think I can say that I have been with, one of you in infirmity, in adversity and in sorrow; and not the less in whatever of joy and prosperity the years have brought round to us. One of my officers said to me, 'We have grown up together.' A nice thing could not be said to a minister. For what it that pastor and people may grow up together that God brings them together; that together they may grow up in all things in which the will of the Lord is concerned.

"Mr. Beecher once said that a man is doing well if in the first ten years of his ministry he learns how to preach. If this is so, I suppose I have been practicing on you these nine years and more. And yet I have not done so consciously. I have preached a good many sermons that neither you nor I could remember. I have preached again and again, and I no longer see some truths as I once saw them, or thought I saw them; still they were honest sermons when I wrote them. I will venture to say, moreover, that we have grown up enough together to make those sermons as unacceptable to you, if I were to preach them now, as they are distasteful to me. I believe that I have not had much to say on certain subjects. I have been feeling my way along with hosts of others. In public discourse I have tried to confine myself to the things I felt sure of. I have tried to tell you where the voice of God cannot be heard, silence is becoming on our part; that God's thought is larger than ours; and that we are the better off when we have learned that no ideal is possible if that which is idealized knows no beyond. I have valued the 'thrill of awe' that Goethe speaks of as the best thing in religion. We can worship, though we do not know. I have emphasized that view of religion which regards it as worship, and I shall emphasize it more. Conduct may be threefold of life, but conduct is not exactly religion, not the essence of it. 'As the heart paneth for the water-brooks, so panteth my soul after Thee, O God.' Thou hast made me self, and our heart is much disquieted until Thou dost quiet it. Christ was moved with compassion when He looked upon the multitudes, because they were so worshipless, because they were living such poor, starved lives.

"I have insisted on the divineness of all true service; upon that view of life which sees God in everything and brings us to do all that we do as unto Him. I have not observed the distinction so gloriously between things sacred and things profane, but I have maintained that His hand is stretched out still; that the kingdom of God takes in whatever is as it ought to be. I have preached this kingdom as a thing within one, and the eternal life as not so far off as we are wont to think it. In keeping with this I have not aimed to be so so-called as to be a saint, but I have maintained that His hand is stretched out still; that the kingdom of God takes in whatever is as it ought to be. I have preached this kingdom as a thing within one, and the eternal life as not so far off as we are wont to think it. 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